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SOME BACKGROUND INFORMATION

for the

STUDY CONFERENCE ON MISSIONARY INSTITUTIONS
Buck Hill Falls, Pa., December 8-9, 1953

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The area committees of the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. are gathering information from the National Christian Councils and from the mission boards and societies about the extent, state, and problems of missionary activity which is carried on through predominantly institutional forms. Late in the winter or early spring the several Committees will prepare statements on their respective areas, including statistics, appraisal of the degree of over- or under-institutionalization, application of the general principles and criteria to the situation in the particular areas, recommendations, and similar factors. It is desirable in the meantime that more factual material should be made available for the Study Conference.

The following statistical information has been gleaned from various sources, as indicated. The figures may help those who are acquainted with a particular area to visualize the total institutional program more clearly. They will have more meaning if they are studied following a reading of the pamphlet, Towards a More Effective Ministry Through Missionary Institutions. It must be kept in mind that the statistics often are not complete, and in large categories, such as teachers, students, and nurses, they are to be regarded as minimum figures. Moreover, the figures cannot be interpreted excepting against the background of the total life and task of the Church in each different geographical region. No rash inferences or snap judgments should be made on the basis of these statistics. Moreover, with regard to detailed statistics only a sampling of countries and regions is here presented, rather than a complete global picture.

Functional Deployment of the Missionary Staff

Mission boards and societies in the United States (not counting home mission boards with work in Latin America) reported for 1952 an overseas staff totalling more than 18,000. Returns for about 12,000 or two-thirds were sufficiently detailed and accurate to permit the following calculation of percentages for the various functional categories. The percentages for agencies related to the Division of Foreign Missions are based on a sample proportionately more complete than that for the entire missionary body.

%	All Protestant Agencies	DFM Boards	EFMA Boards	IFMA Societies
Evangelists and General Church Workers	58	(50)	(69.2)	(82.4)
Educators	23	(29)	(17)	(6.8)
Medical Mission- aries	13	(15)	(11.1)	(5)
Technical Experts	3	(3)	(1.5)	(2)
Relief and Recon- struction Workers	0.2	(0.3)	(0)	(0)
Business Managers, Stenographers, etc.	2.5	(2.7)	(1)	(3.8)

Although this table shows that one-half of the missionaries serving under the D. F. M. boards are classified as "evangelists and general church workers," it should be remembered that a large portion of them are engaged in administration and program direction in both denominational churches and cooperative enterprises. Thus they are serving in the more institutional aspects of church work and are not likely to engage in much more direct evangelistic work than a doctor or an ordained teacher. Therefore, it can probably be said that over one half of the entire missionary force is engaged in institutional ministry. However, it must never be forgotten that an evangelistic purpose underlies and animates all these varied forms of ministry. The important thing to note is that so large a part of the missionary staff is engaged in institutional ministry, in fixed posts of service, and with few exceptions relatively immobile. It is to be expected that the great majority of missionaries in direct evangelistic work are likewise so held by exigencies of the local situation under unavoidable responsibilities that they, too, are relatively immobile.

It is impossible to present information on the proportion of church and mission funds required for the support of institutional work. The boards seldom have records which make possible separation of budget items along such a line.

Theological Seminaries and Bible Schools

The World Christian Handbook, 1952 at the foot of each table gives the number of theological schools and Bible schools in each country. They may be listed as follows: Theological Schools column "A" and Bible Schools column "B"

<u>Country</u>	<u>A</u>	<u>B</u>	<u>Country</u>	<u>A</u>	<u>B</u>
British Borneo		1	Northern Rhodesia	2	6
Burma	4	9	Sierra Leone	1	4
Ceylon	1	2	South Africa	19	17
China(Mainland?) Formosa	2	1	Southwest Africa	1	
French Indo-China		6	Southern Rhodesia	1	10
India	33	?	Spanish and Portuguese		
Indonesia	3*	?	West Africa	1	2
Iran	1	2	Tanganyika	4	11
Israel and Jordan	1	3	Uganda	3	3
Japan	4*	?	Argentina	9	14
Korea	4	26	Bahamas		1
Malaya		1	Bolivia	1	5
Pakistan			Brazil	14	14
Philippines	4*	?	British Lesser Antilles	1	3
Syria and Lebanon	3	3	Chile	1	4
Thailand	1	2	Colombia	1	5
Anglo-Egyptian Sudan	2	6	Costa Rica	1	1
Angola	1	7	Cuba	3	25
Belgian Congo	11	50	Dominican Republic		3
British Togoland	2	6	Ecuador		2
Ethiopia	1	9	Guatemala	4	8
French Morocco		1	Haiti	2	6
French West Africa	4	14	Honduras	2	3
Gold Coast	5	7	Jamaica	3	48
Kenya	5	11	Mexico	6	27
Liberia	1	4	Netherlands Guiana	1	2
Libya	8	11	Nicaragua	1	4
Mozambique	1	3	Panama		3
Nigeria	7	26	Paraguay		3

<u>Country</u>	<u>A</u>	<u>B</u>	<u>Country</u>	<u>A</u>	<u>B</u>
Peru	1	6	Venezuela	—	6
Puerto Rico	3	51	Polynesia	4	1
Trinidad and Tobago		3	Micronesia	1	2
			Melanesia	6	9

* From other sources, minimum figures, not totals

According to this list, there are 202 theological seminaries and 508 Bible schools. The number of seminaries is probably slightly larger, and that of Bible schools much greater. In 1936 there were 129 theological seminaries in all lands of the younger churches and 414 Bible training schools. However, in 1936 Bible schools were usually engaged solely in training lay workers for voluntary service, while today they also train men and women for the pastorate and full time evangelistic service.

Some Sampling of Statistics on Institutions

Key to sources:

- A. Interpretative Statistical Survey of the World Mission of the Christian Church, 1938; giving figures for 1936.
- B. World Christian Handbook, 1952; giving figures for 1951.
- C. Statistics of Protestant Missions, Educational and Medical Work, collected for the World Christian Handbook, 1952; giving figures for 1951 in most cases.
- D. Burma Directory of Christian Service, 1953-1954.
- E. Directory of Churches and Missions in India and Pakistan, 1951.
- F. Japan Christian Yearbook, 1953.

	Burma		
	1936 (A)	1951 (B and C)	1953 (D)
Theological colleges	0	4	4
Bible schools	7	9	12
Training schools	5*		6
Elementary Schools	852	921	774
Secondary Schools	33	42	64
Colleges	1	0	0
Teachers	1,836	**	1,900
Hospitals	4	10	9
Dispensaries	15	18	24
Doctors	9	6	11
Nurses	4	57	25

* "special schools"

** figures too incomplete

India and Pakistan

	1936 A	1951 B and C	1951 F
Theological Colleges	25	33	36
Bible Schools	74		104**
Elementary Schools	13,274	1,260	?
Secondary Schools	302	380	924#
Industrial Schools			11
College and Professional Schools	34	70	41
College Teachers			1,264
College Students	11,447	*	22,027
Special Schools	158		9
Teacher Training Schools	63		109
Teachers, All Schools	29,455+	*	
Students, All Schools	200,530	*	865,945
Schools for Missionaries' Children			11
Hospitals	283	277	277
Dispensaries	525	342	278
Leprosy Institutions			70
Tuberculosis Sanatoria			12
Doctors	346		
Nurses	723		3,861
Missionary Rest Homes			21
Homes for Blind, Deaf, etc.			9
Homes for Women	8***		34
Homes for Converts			10
Orphanages	66		127
Social and Welfare Organizations			128
Printing Establishments			42
(Periodicals)			(212)
Agricultural Settlements			67
Cooperative Societies, etc.			39
Industries (miscellaneous)			33
* figures too incomplete for total *** Old people's homes **Pastoral and Evangelistic Training Sch.			
# middle and High Schools			

Ceylon

	1936 A	1951 B and C
Theological Colleges	0	1
Bible Schools	1	2
Elementary Schools	664	240
Secondary Schools	24	94
College and Professional Schools	1	9
Special Schools	3	
Teachers	2,784	2,154+
Students	79,380	114,326
Hospitals	4	2
Dispensaries	3	5
Doctors	9	8
Nurses	44	55
Orphanages	4	?

Philippines

	1936 A	1951 B and C
Theological Colleges	3	4
Bible Training Schools	8	?
Elementary Schools	263	202
Secondary Schools	8	35
Colleges and Professional Schools	4	18
Grand total of all schools	286	259
Teachers (National and native)	366	758
Hospitals	12	14
Dispensaries	20	18
Doctors	21	49
Nurses	45	137
Orphanages	0	?
Old Peoples Homes	0	?

The Near East

(Including Egypt, but excluding North Africa and Sudan)

	1936 A	1951 B and C
Theological Colleges	4	5
Bible Training Schools	4	8
Elementary Schools	438	375
Secondary Schools	45	66
College and Professional Schools	11	10
Grand total of all schools	502	464
Teachers	1,409	1,354
Hospitals	34	26
Dispensaries	58	22
Doctors	46	81
Nurses	220	306
Orphanages	19	?
Old Peoples Homes	4	?

French Equatorial Africa

	1936 A	1951 B and C
Theological Colleges	0	*
Bible Training Schools	3	*
Elementary Schools	259	224
Secondary Schools	8	32
College and Professional Schools	0	6
Grand total of all schools	270	262
Teachers	87	40
Hospitals	1	8
Dispensaries	15	68
Doctors	0	18
Nurses	14	42
Orphanages	1	?
Old Peoples Homes	0	?

*None reported, but French West Africa has four seminaries and 14 Bible schools

Belgian Congo
1936
A

	1936 A	1951 B and C
Theological Colleges	1	11
Bible Training Schools	16	50
Elementary Schools	8,281	6,984
Secondary Schools	43	1,680
Colleges and Professional Schools	21	3
Grand total of all schools	8,362	8,728
Teachers	7,507	9,032
Hospitals	40	63
Dispensaries	98	171
Doctors	5	94
Nurses	47	403
Orphanages	5	?
Old Peoples Homes	3	?

Angola

	1936 A	1951 B and C
Theological Colleges	1	1
Bible Training Schools	1	7
Elementary Schools	981	1,352
Secondary Schools	7	9
Colleges and Professional Schools	0	2
Grand total of all schools	990	1,371
Teachers	496	127
Hospitals	9	16
Dispensaries	89	22
Doctors	0	43
Nurses	12	44
Orphanages	0	?
Old Peoples Homes	0	?

Union of South Africa (Including Basutoland and Swaziland)

	1936 A	1951 B and C
Theological Colleges	7	19
Bible Training Schools	14	17
Elementary Schools	3,939	2,979
Secondary Schools	59	190
College and Professional Schools	2	29
Grand total of all schools	4,021	3,234
Teachers	8,697	7,914
Hospitals	25	63
Dispensaries	76	87
Doctors	6	50
Nurses	18	207
Orphanages	2	?
Old Peoples Homes	0	?

Kenya

	1936 A	1951 B and C
Theological Colleges	0	5
Bible Training Schools	5	11
Elementary Schools	953	1,915
Secondary Schools	6	12
College and Professional Schools	0	3
Grand total of all schools	958	1,946
Teachers	1,450	3,044
Hospitals	7	12
Dispensaries	17	63
Doctors	0	15
Nurses	0	154
Orphanages	0	?
Old Peoples Homes	2	?

Mexico

	1936 A	1951 B and C
Theological Colleges	2	6
Bible Training Schools	6	27
Elementary Schools	19	75
Secondary Schools	10	19
College and Professional Schools	0	5
Grand total of all schools	37	132
Teachers	174	201
Hospitals	3	7
Dispensaries	6	25
Doctors	7	39
Nurses	12	36
Orphanages	3	?
Old Peoples Homes	0	?

Puerto Rico

	1936 A	1951 B and C
Theological Colleges	1	3
Bible Training Schools	0	51
Elementary Schools	6	33
Secondary Schools	5	6
College and Professional Schools	1	1
Grand total of all schools	13	94
Teachers	37	94
Hospitals	3	3
Dispensaries	4	5
Doctors	12	13
Nurses	30	37
Orphanages	--	?
Old Peoples Homes	--	?

Bolivia

	1936 A	1951 B and C
Theological Colleges	0	1
Bible Training Schools	1	5
Elementary Schools	68	138
Secondary Schools	0	2
College and Professional Schools	1	0
Grand Total of all schools	70	146
Teachers	101	168
Hospitals	2	2
Dispensaries	6	15
Doctors	3	3
Nurses	5	9
Orphanages	0	?
Old Peoples Homes	0	?

Brazil

	1936 A	1951 B and C
Theological Colleges	5	14
Bible Training Schools	5	14
Elementary Schools	212	421
Secondary Schools	39	44
College and Professional Schools	5	28
Grand total of all schools	266	521
Teachers	667	1,248
Hospitals	2	8
Dispensaries	4	6
Doctors	1	30
Nurses	1	30
Orphanages	7	?
Old Peoples Homes	0	?

Argentina

	1936 A	1951 B and C
Theological Colleges	0	9
Bible Training Schools	1	14
Elementary Schools	55	51
Secondary Schools	7	9
Colleges and Professional Schools	0	5
Grand total of all schools	63	88
Teachers	107	308
Hospitals	1	4
Dispensaries	0	12
Doctors	0	15
Nurses	1	15
Orphanages	0	?
Old Peoples Homes	0	?

The above statistical samples will not in themselves demonstrate whether there are enough or insufficient institutions in any of the areas, nor will they indicate the effectiveness of the work done through them, nor the Christian witness which they perform. They do, despite their inadequacy, show something of the extent to which the present program of the churches and missions is conducted in institutional terms. For example, the Directory of Churches and Missions reports that there are in India and Pakistan 24,494 organized and unorganized congregations with a communicant membership of 1,499,562. It gives a total of 2,428 institutions (not including any elementary schools which may exist). Therefore, there is one institution to ten congregations, including those unorganized; and one institution to 61 communicants. Are India and Pakistan over-institutionalized? The figures alone will not tell. At the far extreme of under-institutionalization there is Indonesia. The present figures would mean little in assessing the need there.

General Educational Institutions

SUGGESTED QUESTIONS FOR PRIOR CIRCULATION TO MEMBERS OF THE BUCK HILL
FALLS CONFERENCE ON THE PLACE OF INSTITUTIONS IN MISSIONARY WORK TODAY

1. Do you feel that the area with which you are particularly familiar is a typical one, when such a matter is raised?
2. Can you describe any existing institution (don't name it unless you want to) which is functioning so badly that you believe it should be closed, in the light of the criteria proposed for the evaluation of Missionary Institutions?
3. Can you describe an institution (without naming it) which is operating so effectively that you believe it must go on, even though it does not satisfy some of the criteria proposed?
4. What are the particular factors in calling an institution "indigenous" (e.g. architecture? principalship? administrative control? etc.)?
5. Is there a place for the deliberately "foreign" institution to operate, under particular local circumstances, by contrast to the effort to "make it indigenous"?
6. Are the "lessons to be learned from China" any indication as to Mission Policy, or simple deductions from the nature of Communism?
7. Are there lessons to be learned from other countries-gone-Communist (e.g. Bulgaria) which are different from those learned from experience in China?
8. To what extent is "institutionalism" a necessary quality of any activity that gets big enough to have a staff, a budget, and property assigned to its proper use?
9. Is there any agreement as to the function of the Mission-Church School, as between training the leaders for the churches, preventing "contamination" of the youth of the community by government schools, or serving as a means of attracting converts to the Christian Church?
10. Does the possession of a system of schools, hospitals, or other organized activities help or hinder the development of the Church as a spiritual society (a Christian fellowship) in the area with which you are familiar?
 - a. As an activity of the indigenous church, and under its direction.
 - b. As services available to the people of the Church, without responsibility on their part.
11. What part in this discussion should be played by the actual staff-groups (Faculties) in the schools large enough to have academic status and corporate consciousness of their own?
12. What would such groups say in this connection (assuming your right to speak on their behalf, for the moment)?
13. What meaning is there for this discussion in the custom, long common among mission boards, of forming a separate Board of Trustees and making a college autonomous as soon as its budget begins to take over too preponderate a part of the budget (or staff) of the Mission?
14. In the area with which you are familiar, has the possession of large properties (real estate, invested funds, etc.) served as a stimulus to the spiritual work of the Church, or has it become a stumbling block?

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STUDY CONFERENCE ON CHRISTIAN INSTITUTIONS OVERSEAS
Sub-Section on Ministerial Training
Buck Hill Falls, Dec. 8-9, 1953

I. Terms of Reference of the Study

To see whether and how far existing institutions in this area are performing their true functions without either over- or under-institutionalization. The general scope of the problem has been defined in the studies initiated by the Research Committee of the Division of Foreign Missions. We are accepting as valid the "General Principles" indicated in that study and are to determine their points of applicability to our area under discussion, together with suggestions for any necessary action.

II. Background Data

The regional studies made and reported thus far. These are assembled, analyzed and annotated by Dr. Beaver in a recent report, and should be available.

The experience, observation and knowledge of the various countries and fields possessed by the various individual members of this sub-section. How assemble this with a maximum of information and a minimum of time spent?

III. Some Items for Discussion

1. Relating to Functions of the schools.

If the purpose of ministerial training institutions is to furnish systematic, expert instruction and training for leadership in the church, should the curriculum cover all the functions of the churches, and not only the present ones, but also those which are as yet beyond the actuality, but within the proper responsibilities, of the churches? If so, what are those?

- (a) The Message. Its nature and content. Theology, Philosophy, Biblical Studies, Historical Studies.
- (b) Communicating the Message. Study of the receiver, outlook, social connections, history, culture. Study of methods of communication, old and new. Practical training. Evangelism.
- (c) Religious Education in the Local Church. The pastor as trainer of teachers. Organization.
- (d) Youth Activities, Recreation.
- (e) Adult and mass literacy programs where needed.
- (f) Social Welfare. Varied activities, requiring special skills.
- (g) Public affairs leadership.

Are there other areas of responsibilities? Training of teachers of religion, for public schools, or for Christian schools, for general education. Training personnel for general church administration and for cooperative activities. Ecumenical staffs.

2. Relating to the Type and Levels of Institution

As serving the church, should the training institutions assume responsibility for training all types of leaders? Such as:

- (a) Pastors
- (b) Evangelists
- (c) Women Evangelists
- (f) Laymen in local pastoral duties.
- (g) Laymen for Church School duties.

- (h) Ministers and/or laymen for specialized evangelistic work, such as Rural church work, special types of city church work, fishing, mining, and other occupational types of Christian work.
- (i) Laymen, for full-time social service.
- (j) In some fields rudimentary training for health clinical leadership, and district nursing. Where are the boundaries of responsibility in case other agencies are non-existent?

How far, and how, can ministerial training be carried right into the local parish? Inasmuch as levels of leadership requirements in the churches vary, how should those levels be reflected in the level of academic training and requirements of the various training institutions? Always separate schools? Or can some variation be maintained in a single institution? How? Should training for widely specialized functions (rural, occupational, etc.) be done in separate, specialized institutions? Is the location of importance? How can laymen of specialized expertness be utilized for such training? What can be done to

- (1) Raise pre-requisite levels of academic work?
- (2) Keep schools at fixed levels?

3. Relating to Cooperation

- (1) What is the place, advantage and likelihood of further development of interdenominational, "Union" Theological Seminaries? How should they be organized, and how best serve the constituent denominations, or a united church?
- (2) What should or may be developed by way of a federated system of different schools related to one or more higher institutions? (e.g. India.) How about the use of various local languages? Can a modification of this type of training system be worked out for South East Asia? Africa? Near and Middle East? Latin America?
- (3) How about a limited collaboration of denominational training with separate "colleges" on campus?
- (4) What of the value, advantage and disadvantage of Departments of Ministerial Training or of Religion in the old, strong Christian or "Mission" Schools? (e.g. in Japan) What can be done?
- (5) Should the proliferation of small denominational schools be discouraged? How? and Why?

IV. The Findings

Left to the group to decide and draw up.

STUDY CONFERENCE ON MISSIONARY INSTITUTIONS

Buck Hill Falls, Pennsylvania
December 8-9, 1953

THE MINISTRY OF SERVICE INSTITUTIONS

This study is concerned with our facilities for expressing our Christian witness and concern through medical work, literacy, agriculture, family life and related services with special reference to village people. We give special prominence to the rural church as the agency through which such services should normally be carried on.

In assessing our efforts in these fields, several major questions arise:

1. What services are available especially to the families who plan to remain on in the village?
2. What steps are necessary to let our central institutions serve more adequately "the least of these" who in many instances do not have access to help whether because of distance, finance or other reasons?
3. It is said that the pastor and the village service worker need each other and can best work in cooperation. How can village, medical, literacy, and agricultural services best be related to the Church?
4. As added personnel and resources are directed toward village work, how can we best promote the spirit of self-help and avoid the peril of institutionalism?

INCREASING THE EFFECTIVENESS - EVANGELISTIC AND PROFESSIONAL - OF MISSION HOSPITALS BY "OUTREACH" AND "COORDINATION"

"Institutions" of all kinds have come in for a good deal of close scrutiny recently. Mission hospitals, as well as universities, theological seminaries, colleges, and secondary schools, have been subjected to critical study, with a view to appraisal of their effectiveness in bringing more abundant life to the individuals, groups, communities, and regions they serve. And like their sister institutions, hospitals have been found wanting, not so much in the quality of their ministry, but rather in the degree to which they have failed to influence the social, religious, and physical - as pertaining to health and disease - life patterns of people they touch and the communities in which they are situated.

As one views the overwhelming health needs in the less favored regions of the world, it is perfectly evident that we do not have nearly enough Christian hospitals in any area. Ten times as many would not begin to meet the needs of the peoples of certain backward countries. So, it is unreasonable to contemplate a reduction of the number which, in response to manifest needs and outspoken demands, have, on the whole, been strategically located.

The main problem which confronts us is how to increase the spiritual and professional effectiveness of the institutions we have. This can be done by consistent effort in the implementation of two cardinal principles - outreach and coordination.

1. More thorough and comprehensive outreach programs, and
2. Much closer coordination of the services and activities of the hospitals in a given area.

OUTREACH - Thoughtful planning, consecrated trained personnel, and financial support are the factors which make for the success of any program. In order to increase immeasurably the impact of a hospital on the surrounding countryside, one cannot depend on doctors and nurses who are already overburdened with the current need. New personnel - new types of personnel - must be added to the staff in order to infiltrate homes and villages with the message of the more abundant life.

Too long the traditional idea has obtained of a mission hospital staff as a doctor and a nurse, or multiples of these; while little thought has been given to the increased use of auxiliary personnel who would not only perform a number of functions now served by doctors and nurses, but also carry the message, the spirit, and the service of the institution to surrounding urban homes and village communities, thus greatly enlarging its sphere of influence and witness.

Hospitals should be thought of as dynamos, dynamos whose potential has never been developed or used because the networks of wires that should radiate into the surrounding countryside have never been laid.

We need more dynamos, not fewer. But, above all, by enlisting the services of trained auxiliary personnel - medical social workers, health educators, and broad-visioned administrators - we need to lay the radiating lines of communication which will widen and strengthen the outreach of the institutions.

COORDINATION - So, also in the area of institutional interrelationship, hospitals are falling far short of developing and using the highest potential of which they are capable. Again, the urge should be not to decrease the number in the false hope that the remaining units are inevitably strengthened, but rather to hew steadily toward the generally accepted plan of grading and coordinating the various units of a group of institutions - with a central departmentalized hospital as the hub - and, closely linked to it, as satellites, the smaller hospitals with, in turn, their daughter dispensaries and health centers. In such a scheme the central hospital, secondary or district hospitals, and the dispensary-health centers or primary units have their particular grade of function and degree of operational complexity.

For instance, at the central hospital would be concentrated such specially trained personnel as the surgeon and the internist, the public health director with his audio-visual aids library and equipment and sanitation team workshop, all of the preclinical and part of the clinical nursing education program, the hospital and area administrator and the director of the religious program who would supervise and strengthen their particular activities in the smaller units.

In most areas these two principles can be carried out to their fullest only by the unionization of groups of denominational institutions. Then the group becomes an effective functioning organism.

Recapitulation

In view of the great need, Christian medical institutions are too few in number. It is unreasonable to contemplate a reduction of the all-too-meager forces now in existence. Rather, every effort should be made to increase the number as well as to strengthen the existing units. Two main principles call urgently for implementation:

1. Outreach and Coordination

1. Extending and vitalizing the outreach of all hospitals, primarily by the appointment of auxiliary personnel - medical social workers, health educators, administrators; making full use of the institutions as dynamos by laying the wires which carry the current into the surrounding town and country.

2. Increasing the effectiveness of every unit in a group of hospitals by planned coordination of all the services and activities carried out by closely related institutions of graded size and quality - the central departmentalized hospital, the secondary district hospitals, and the primary dispensaries and health centers.

In most areas such a plan can be put into practice fully only by the unionization of an existing group of denominational institutions.

Douglas N. Forman

INSTITUTIONS AND THE RURAL CHURCH

In most areas of the world the rural church is not highly institutionalized. Yet constant care must be exercised even here lest immobility of personnel, complicated organization, and promotional techniques stifle its natural outreach.

According to Mabel Sheldon, 80 per cent of the Christians of the younger churches live in rural areas and, of the remaining 20 per cent, four-fifths trace their forbears to rural communities. (Paper on the rural church). Thus, any question relating to the rural church is of special interest to a majority of Christians.

We are interested in making the Christian witness as effective as possible among all people of the world. Our problem is to discover how this may best be done. To focus the question a bit, we may ask pointedly if existing institutions, which get such a large percentage of income from mission agencies, meet the most urgent needs of rural people? An African missionary discovered in a recent survey that only 5 per cent of the graduates of a central school are members of the church. The first-year classes have a higher percentage of those affiliated with the church than the graduates. Institutions sometimes channel people away from the church rather than into it.

As we look at institutions around the world we note the following:

1. They are often located in or near urban centers.
2. Most instructors on the staff have been removed from the rural scene through long periods of training and teaching.
3. Because of the above, the teaching is sometimes not geared to the current needs of the rural community.
4. Some institutions have been effective in the past but have outgrown their usefulness due either to changing conditions or to a shift in program.
5. Educational institutions tend to hold students for long periods, thus widening the gap of experience between them and the rural community.
6. Advanced training and high standards of living within the institution tend to disqualify the student for contented living in a rural community with limited resources.

To make the church effective in meeting the needs of rural people the following may be suggested:

A. GREATER USE OF LAY LEADERSHIP

There are many reasons which favor the wider use of lay leadership in the program of the rural church.

1. Church History reveals that laymen have carried great responsibility in the expansion of the Christian Church. Certainly Scriptural practice would back such usage. The Holy Spirit has blessed a lay ministry in many countries.
2. With wider use of laymen the rural church could be economically independent from the beginning. This encourages continual outreach.
3. Laymen are often more effective than ministers because they know the heartbeat of the people of whom they are a part. Because they are of the people, their testimony is heard gladly.
4. Expansion becomes more spontaneous and vigorous when it is not necessary to wait for the leadership of an ordained ministry.
5. A lay ministry may provide less expert professional oversight, but it offers constant and more intimate direction.
6. A lay leadership is more apt to rely upon the leading of the Holy Spirit than an ordained ministry trained in programs and techniques. This reliance upon the Almighty makes for a more effective outreach.

B. BETTER DEVELOPED PROGRAM OF EXTENSION TRAINING

The Pasumalai Seminary in South India began an extension program for volunteer laymen fifteen years ago. Staff members offered to go to any center of the mission area where lay leaders could congregate and conduct weekend extension courses. This plan has been continued with considerable success. Last year (1952) the Seminary staff made six trips to distant areas. Dr. Moomaw has rightly observed that "the key to village improvement and a stronger village church seems to lie in a dedicated working fellowship where the church, extension workers, and the people themselves join hands in an effort to lift, strengthen and redeem all phases of life."

C. ENCOURAGE BUILDINGS THAT CAN BE LOCALLY FINANCED

Throughout the world local congregations have been encouraged through money grants from mission agencies to undertake building projects which they cannot locally finance nor maintain. As a consequence, fluid money which is now needed for other work is going into the maintenance of existing institutions.

D. SELECT MISSIONARIES WITH RURAL BACKGROUND FOR RURAL WORK

Missionaries to be sent to rural areas should come from a rural background. In addition, their training should be directed toward a comprehensive rural church program. Assignment on the field should permit them to engage in the work for which they have been trained.

E. COOPERATION AND SUPPORT OF LOCAL GROUPS IN NEW UNDERTAKING

There would be less danger of overinstitutionalizing the rural church were the cooperation of the local group always obtained before any project is undertaken.

F. SIMPLIFICATION OF CHURCH ORGANIZATION

An overcomplicated western pattern of church organization can impede the normal expansion of the church. Rural church organization should always be kept as simple as feasible and should be adapted to the local cultural pattern insofar as possible.

G. ENCOURAGEMENT OF LOCAL INITIATIVE

The rural church has suffered because the initiative from local people has not always been encouraged. Local initiative will make for a more vigorous indigenous Christian Church.

H. RURAL CHRISTIAN CENTERS

Christian centers with a comprehensive program may well strengthen the church. Care should be taken that all buildings be in keeping with the local architectural pattern and that the costs insofar as possible be underwritten from local resources. Such centers could be used as training stations for the various functional departments of the mission. They would then become experimental service points disseminating knowledge and healing as a Christian Witness to the entire community.

In most areas of the world the rural church is not highly institutionalized. Yet there is constant need for vigilance lest organization, program, and techniques stifle the natural outreach of the church.

If the Church is to maintain an effective witness, it must minister to the need of the people. To do this, it must go where people are found and speak a language they can understand. Beginning where people are, it must lead them into a more abundant life.

It is suggested that this can be done by a greater use of laymen, better developed extension program, fuller cooperation of local groups, a more simple church organization in keeping with the local social structure, and in a greater use of numerous rural social centers with a comprehensive program.

COMMUNITY EXTENSION SERVICE

We have expressed our Christian concern for the social and economic needs of village people in various ways. Most common has been preaching the Gospel, believing that if the spirit of man is right other problems will be solved. This, combined with village schools, has been by far the most common method of approach to village people. It would be hard to overestimate the number of lives lifted and redeemed by these efforts.

Colleges and other central schools have often sent out teams of students to carry on welfare programs and work camps. While these efforts have provided valuable experience for the students, there is little evidence that they have influenced village life in any profound way.

Rural centers have been established as places of meeting and demonstration for the surrounding villages. The usefulness of this approach has been well established. However, there has often been a tendency to overemphasize development of the centers as an end in itself. When this happens the personnel and resources tend to be absorbed by the center as an institution, and its outreach to the people lessened.

More recently, there has been increased emphasis upon village extension services. The village extension worker begins directly with the people and their needs as they reveal them. Without any center or institution to divide his attention, he becomes one with the village families as he works as one of them in seeking solutions to their problems.

What is Extension? Extension is a method of education based squarely on the life and needs of rural people. It differs from formal education in schools and colleges in that the extension worker moves directly among the people. His classroom and laboratory are the homes and the fields of the people he serves. Field and home demonstration is the central method of teaching. Tactful and sympathetic, the extension worker joins with the people in practical ways to improve their agriculture, livestock, and family living. There are strong reasons why extension should have an important place in serving rural people today.

Extension Identifies Us With the People. In many lands distressed people are in struggle for a better way of life. Sometimes seeing costly buildings and institutions makes them wonder if the Church is really on their side. The skilled and dedicated extension worker, who joins with the people in helping to meet their day-to-day problems, is accepted as a trusted friend. He needs no central institution or costly equipment. His gardens and flocks are those of the people he serves. In India, for example, the extension worker is often known as "village partner."

Extension Is Service at Its Best. Christ won the lasting devotion of village people because he identified himself with them and went directly to the heart of their problems. Extension is based on the fact that people can be led, not pushed. However sad the plight of a people, they will respond to those who respect them as equals and labor with them toward a more abundant life in the garden, in the field, and in the home.

Extension Is Teamwork. The extension worker cooperates with others who are working for the welfare of rural people. He works with the church, the school, the health department, and other agencies. The Christian faith is often best expressed through helpful cooperation with others in a worthy cause.

Among the more hopeful events of recent years is the degree to which the extension idea is now being used in village church areas. Several important questions deserve consideration:

1. What qualities are essential for the general purpose village extension worker?
2. What special training should he have?
3. How can we best use our present facilities for providing such training?
4. To what extent should extension service be self-supporting from the start? What contributions should the Church or Mission expect to make?
5. What about skilled counsel and leadership for the village extension worker?
6. What steps are required to keep extension or community services related to the village pastor and the Christian community?

I. W. Moomaw

STUDY CONFERENCE ON MISSIONARY INSTITUTIONS
Buck Hill Falls, December 8-9, 1953

THE MINISTRY OF SERVICE INSTITUTIONS -- CONTINUED

WORLD LITERACY AND CHRISTIAN LITERATURE

Mobility -- Pioneering Projects

The provision of Christian literature for all age levels and categories is essential for the growth of any Protestant Christian community. The production and supply of such literature is far from meeting even the minimum needs today in the mission areas. Between fifty and eighty-five percent of the adult population of many of the mission areas is still illiterate. Literacy as an indispensable step towards the use of Christian literature is, therefore, a necessity.

In the literature field the Committee on World Literacy and Christian Literature is concerned with the support of Christian literature activities which its member boards wish to carry on cooperatively overseas.

The literacy program is still in its pioneering stage. The absence of institutional arrangements for the fullest use of literacy as evangelism is, in many cases, a real handicap.

The Committee is directly related to cooperative literacy and Christian literature societies or organizations in twenty-three countries or territories overseas. The keynote of the 1951 East Asian Christian Literature Conference in Singapore was "Christian literature is a point at which we can translate fellowship into fact." Nine Asian countries, the World Council of Churches and the International Missionary Council, this Committee and its British counterpart, the Conference of British Missionary Societies, participated in this meeting.

Among the achievements of the cooperative Christian literature program the following were highlighted: the excellent over-all literature organization of the Commission on Christian Literature in Japan, the Service Council of Christian publishers in India and the magazine SERVICE, the example of local church support for the Christian Literature Society of Ceylon, the international usefulness of the leaflet, "Best Books for Africa." Among the unfilled needs are lack of modern facilities for the distribution of Christian literature, the scarcity of writers of Christian literature, capital to administer cooperatively "revolving funds" and subsidies for theological textbooks and evangelistic literature used for mass distribution.

The Committee, cooperating with the British Conference of Missionary Societies and the International Missionary Council, is sponsoring the World Christian Books project. Bishop Stephen Neill of Geneva is the editor of an international series of short books on what Christians believe about God and man, the Bible, Jesus Christ, basic issues of contemporary life and other topics. The main object of the project is to get these basic books translated into vernacular languages. Most of the books will first be published in English. The four titles which will appear in 1954 are:

THE CHRISTIAN'S GOD by Bishop Stephen Neill

CHRISTIAN GIVING by the late Bishop Azariah of Dornakal, South India,
revised edition

THE CHRISTIAN AS CITIZEN by Professor John C. Bennett, Union Theological
Seminary, New York

STUDYING THE BIBLE TO-DAY by The Rev. D. T. Niles of Ceylon, chairman of
the World's Student Christian Federation

The editorial advisory board includes Christian nationals from the Gold Coast, Japan, Iran, Mexico, Sweden, India, the Philippines, Great Britain, U.S.A.

The Christian missionary presses in many parts of the world can hold their own with the best commercial presses in the same area. The Committee is making special efforts now to increase the efficiency and productiveness of denominational presses and supplying modern equipment and stressing the need for full-time use of the presses through cooperative arrangements with other denominations working in the field.

The training of business managers and professional competent printers has been carried on for years by the Christian missionary presses. The recently published report of the LECO press at Leopoldville in the Belgian Congo shows what advances have been made in training nationals for responsible positions in Christian Literature work.

Lack of resources and modern means of transportation have delayed a parallel advance in the distribution of Christian literature. The Committee is now helping Christian literature councils in India, Malaya, Indonesia and Latin America to improve their distribution facilities through the use of bookmobiles and other needed means of transportation for colporteurs. Through the cooperation of RAVENCCO a combined bookmobile and visual aids vehicle has been provided for the National Christian Council of Burma. This vehicle is used for cooperative evangelistic work and provides, at the same time, a traveling school for literacy demonstrations and for the distribution of Christian literature. Similar projects are now on the way for missions in northern India, Malaya and Pakistan.

The printing business anywhere in the world is a highly competitive, technical operation. The limits to adaptation in administration, physical plan and methods of production are rather specific. Obsolescence in the present day and age comes quick in this field. The initial cost in investment in new printing equipment is beyond the normal capacity of most national churches or councils. The Committee, therefore, seeks to secure funds and equipment to meet this need. In general, all such projects carry the stipulation that the equipment and the funds provided must be used for interdenominational and cooperative work.

The Christian literature program does not lend itself to incorporation in a local Christian community except in certain aspects of distribution.

The specific character of the Christian literature program makes it imperative that the editors, writers and production personnel be well prepared and practicing Christians.

Urgent needs are the presentation of the Christian message in the light of (1) contemporary secularism and syncretism, (2) the revival of nationalism and national religions and (3) the challenge of communism. Examples of such literature are the Committee's publication, A CHRISTIAN HANDBOOK ON COMMUNISM. This was adapted

in India by the Committee for Special Literature on the Indian Church and Social Concerns. Another one is the Committee's master manuscript of ANAND, THE WISE MAN, Book II, or the publication by the Iranian Christian Intermission Council of WHO MOVED THE STONE? by Frank Morrison, translated into Persian by Jamshid Sofa Isfahani.

Dr. Frank C. Laubach has been the sparkplug for the World Literacy program. His untiring efforts in writing and speaking about the need of the illiterate half of the world's population are beginning to bear some fruit. Now independent countries and governments and inter-governmental organizations are interested in promoting literacy and fundamental education. In this work the basic considerations are lack of funds, lack of trained personnel and the urgency of accomplishing the task in the shortest possible time.

The Laubach method of picture charts and primers makes it possible to teach illiterate adults rapidly and with relatively untrained personnel. The principle of "Each One Teach One" used in the literacy campaigns is a practical application of the Second Great Commandment. It is only through the help of volunteers who share their knowledge with neighbors who need it that the lack of trained teachers and financial resources can be overcome. At the same time, the proper use of this technique offers the great opportunity for evangelism through personal service. This service to the "silent billion" makes possible the first step towards further education and full participation in the rights and duties of citizenship.

The willingness of non-Christian governments and agencies to make use of the Committee's literacy team and resources has brought about in many areas productive and cooperative relationships between the Christian community and the non-Christian majority. It has also called for the production of special reading materials for new literate adults. Dr. Laubach's simplified version of THE STORY OF JESUS is already being used in 42 different languages. The perfection of a second reader for non-Christian village people in India has received wide attention and commendation by specialists in community development. The series of ANAND THE WISE MAN readers, book one and book two, is now used in India, Nepal, Afghanistan, Malaya, Indonesia and Korea.

The Committee on World Literacy and Christian Literature has found that writers of such material must be especially trained. Because of this need it supports special training programs in the department of Journalism of Hislop Christian College in Nagpur, India, at the Allahabad Literacy House of Allahabad Agricultural Institute, Allahabad, India, at the School of Journalism, Syracuse University, Syracuse, New York, and in the summer program of Scarrit College for Christian Workers, Nashville, Tennessee.

National Christians from overseas trained in these institutions are now at work in Liberia, Uganda, Tanganyika, the Philippines, Korea, Uruguay and Cuba.

A two-year graduate program in literacy education and literature production is now in effect through a cooperative arrangement with the Kennedy School of Missions at the Hartford Seminary Foundation and the Department of Religious Journalism of Syracuse University. Graduates of these programs are now in responsible positions of Christian leadership for literacy and literature work in Liberia, Uganda, India, Brazil and the Philippines.

Summary

1. Wherever the educational ministry is neglected there is a weak foundation for increased giving by the national churches. Literacy and adult education and a comprehensive Christian literature program are essential for the reduction of dependency upon missionaries and foreign support. Present tendencies are towards more cooperation. Non-cooperation is the exception.
2. The cooperative Christian literature programs overseas show the whole range from almost complete self-support (Japan) to fifty per cent or more dependence upon outside support.
3. The capital outlay for equipment, revolving funds and necessary subsidies (to bring the price of books within the range of the buyers' purchasing power) must continue to be supplied largely from abroad.
4. To establish and maintain first-class technical and professional standards, more scholarships must be provided for the training of talented nationals in specialized institutions at home and abroad.
5. Regional literature conferences (Singapore, 1951) and subsequent literature surveys are essential for producing the kind of Christian literature which "sits where they sit" rather than for the educated groups.

Principal needs are for:

- (a) Simply written vernacular books on the basic elements of the Christian faith;
- (b) Literature dealing with the social implications of Christianity;
- (c) Simply written evangelistic literature for use among non-Christians;
- (d) Prayer literature written from the point of view of the church of Christ in the world;
- (e) Graded literature for newly literate adults;
- (f) Training of gifted national Christians as writers and producers of Christian literature;
- (g) Trained organizers and supervisors of literacy programs;
- (h) Effective periodical literature.

6. Despite great efforts abroad and at home the idea of using literacy as evangelism is just beginning to be recognized. Few missionaries are receiving the required professional training for organizing and supervising literacy programs.

7. At present most of the literacy work of the Christian churches overseas is carried on by untrained and part-time voluntary workers. This is fine as an expression of "mission" for each Christian, but must be strengthened by special training for such work.

8. In the face of expanding communism a literate church is an urgent necessity. It is the belief and practice of this Committee that literacy education must be put at the service of Christians and non-Christians alike.

F.J.R.

